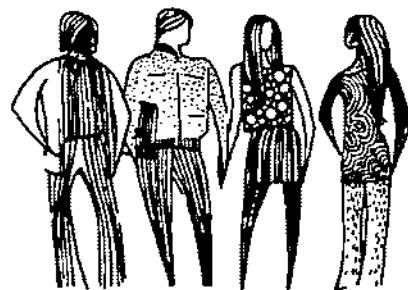


YOUTH NEWSLETTER

May 1981

No. 4

Editor: Lulu Shu
LWF Youth Intern



Lutheran World Federation
Box 66
CH-1211 Geneva 20/Switzerland

INTERNATIONAL YOUTH CONSULTATION

Preparations for the International Youth Consultation (Stift Urach, Federal Republic of Germany, July 24-31, 1981) are in the final stages. Local church visitation programs will be organized by the Evangelical Lutheran Church in Bavaria.

Six regions will be represented by the 42 participants. The breakdown is as follows:

Eastern Europe	5
Western Europe	12 (including 5 from the host country)
North America	5
Africa	9
Asia	7
Latin America	4

The consultation has the following purposes:

- evaluate the LWF's involvement in youth programs in recent years;
- formulate the needs of young people;
- explore how LWF involvement can assist the churches in their youth and student work;
- develop plans for the period until the next LWF Assembly (Budapest, 1984).

The planning committee has increased the emphasis on Bible studies and worship, and this aspect will undergird all other discussions and planning. It is hoped that the consultation will address itself to the needs of all young people in their respective contexts.

In some continents the questions troubling young people can be described as existential, as affecting their very existence. In others, where basic needs are already being met, the questions may be described as academic.

The young people will bring to the consultation questions growing out of their contexts and backgrounds. The encounter between the different regions and varying reactions to the issues raised should be both stimulating and challenging.

It is hoped that the consultation participants will be enriched by this diversity of experiences and fulfil their mandate from the Lutheran World Federation.

A Wish for Young Leaders

I sincerely wish you will have the experience of thinking up a new idea, planning it, organizing it, and following it through to a successful completion.

I hope you'll go through the same process and have something fail.

I wish you could know how it feels to "run" with all your heart and lose... horribly!

I wish you could achieve some great good for mankind, but have nobody know about it ... except you.

I wish you could find something so worthwhile that you want to dedicate your life to it.

I hope you become so frustrated and challenged that you begin to push back the very barriers of your own personal limitations.

I hope you make a stupid mistake - and get caught red-handed and are big enough to say those magic words: "I was wrong."

I hope you give so much of yourself that some days you wonder if it's worth all the effort.

I wish for you a magnificent obsession that will give you a reason for living and a purpose and direction in life.

I wish for you the worst kind of criticism of everything you do, because that makes you fight to achieve even more than you planned.

I wish for you the experience of leadership.

They just don't trust us...

SUMMARY OF REPLIES TO ?? LWF YOUTH QUESTIONNAIRE ??

Susanne Kasch
Former LWF Youth Intern

In August 1980 the LWF distributed a questionnaire to all youth participants in LWF meetings, and also to all member churches asking them to have parish youth group leaders answer the 35 questions. These dealt with the situation of young people today and the structure of church youth work at the local level, and were divided into six parts: (I) Personal Data; (II) Religious Situation in the Community; (III) The Structure of the Youth Group; (IV) The Program of the Youth Group; (V) The Relationship with the Local Church; (VI) The Church's Youth Work and the Needs of Youth.

Altogether 50 questionnaires were returned from:

North America:	9
Latin America:	5 (Argentina 2; Colombia 2; Peru 1)
Asia:	17 (India 5; Southeast Asia 10; Hong Kong 2)
Africa:	11 (Eastern Africa 3; Southern Africa 3; Western Africa 5)
Europe	8 (Scandinavia 3; Federal Republic of Germany 3; Eastern Europe 2)

These 50 questionnaires do not provide a comprehensive picture of what is going on among young people throughout the world. At best, they constitute a series of snapshots from the various continents which show some of the problems young people face in today's world and what the churches are doing to address these problems. I have summarized below some of the points which seem to me to be important.

1. In addressing young people, the church seems to face one major obstacle: its own social context. Its work reaches only certain groups. One of the questions asked about the social and educational background of members of the youth group. And in reply nearly all the questionnaires talked about a group of middle-class young people with a fairly high level of education. Only four (from India and Southeast Asia) stated that the majority of their group are from the lower class. Consequently some of the questionnaires named as people who have no contact with the church the poorest and the illiterate; the workers, including migrants; the school-dropouts, etc. One comment from Africa: *"The church does not go to the 'lost', but always expects the 'lost' to find the church."*
2. Even the percentage of young people within the church who are involved in its youth work seems to be rather small. Only questionnaires coming from small parishes and from a predominantly non-Christian context (e.g. Africa) state that 80% or more of the young people share in church youth activities. The percentage does not seem to depend on the program or the goals of the youth work since these do not differ greatly. The various goals given in the replies can be summarized under five headings: personal commitment to Jesus Christ; evangelization; awareness-building regarding the political and social situation; fellowship among peers; integration of young people into congregational life. All these can be found in practically every reply. Only the social and political dimension is missing in almost all of those from Africa.

3. Integration of young people into parish life seems to be the most difficult task. The question, "Do adults participate in the work of the youth group and in the program making?", is generally answered with "no". But the young people wish it were otherwise. *"Though a sense of suspicion exists within the congregation about youth work, they never bother to attend youth gatherings even if they are invited"* (from Malaysia).

The replies express a general feeling of not being taken seriously. *"Young people are not made to feel a sense of belonging."* They feel excluded from the decision-making process, from real responsibility. One of the crucial points is their representation in the parish council. Less than half of the questionnaires reply to, "Are young people represented in the parish council?" with "yes". But not only do adults fail to show an interest in youth activities; the opposite is also true. A German states that in his parish the young people try to avoid every activity which is not especially designed for youth. *"Contact between the generations is practically non-existent."*

4. One of the main questions was, "How do you think that young people feel about their future: optimistic, pessimistic, apathetic? Could you give some reasons for their attitude?" The answers to this question differ quite widely. About 20 state that young people feel "optimistic". Various reasons for this attitude are given: financial security (North America), good jobs, Christian hope for the future (Africa, Eastern Europe), the possibility to contribute in building up a young nation (Papua New Guinea). The others underlined either "apathetic" or "pessimistic". Reasons: social insecurity, unemployment, discrimination because of faith or race, the general situation of the world, injustice, war, etc.

?

Just two different comments:

"At every point there is a great amount of frustration. The frustration is because we know we have talents and capacity to do anything and match any people in the world, but while many in the world have opportunities to put their talents and capabilities to good use, we have neither the means nor resources to streamline our efforts, to translate our ideals into action and channel our energy for the good of the society. Most of our potential, thus untouched, untapped and unused, dies a slow and agonizing death" (from India).

"Questionable future even after university education; many people are over-qualified and unwilling to do some of the less glamorous jobs in society; political future of the country in the air; diminishing value of the Canadian dollar; and a general feeling that this is not the best of times in which to be living" (from Canada).

5. Another important issue raised was whether the church responds to the real questions of young people, and here the answers are rather critical. Only 11 replied "yes". - all of them from Africa and Eastern Europe. The others gave a clear "no". The reasons: The church is preoccupied with traditional dogmatic questions and does not take up new ethical issues. It does not involve itself enough in the struggle for social justice. It uses an ununderstandable language.

?

There is much criticism of the spiritual work of the church. It is said that young people face an emptiness in life; material things do not give a reason to go on living.

"Lutheranism tries sometimes to shy away from an emotional confrontation with the gospel which I think a lot of young people look for and need" (from Canada).

And another comment: "The church fails to meet the spiritual hunger of the youth and so the youth are disillusioned by the structure and they seek fulfilment outside. Most often they turn to the charismatic movements and they are most happy there" (from Malaysia).

5. Regarding an improvement in the churches' youth work some wishes are clearly expressed: more training for pastors, leadership training, exchange programs, full-time workers, more responsibilities for young people, real participation in the decision-making process, etc.

Nevertheless, some of the replies express the feeling that all this is not going to make much difference. Just one comment: "How could the church improve its youth work? If I knew that answer, I would be the hero of the western world. I don't, but I feel that part of it is happening when the church meets the real world with open hearts and open ears."

??

A NOTE FROM THIS ISSUE'S EDITOR

In order to make this newsletter a successful two-way dialogue, we hope to receive many comments from our readers. News about youth and student activities in your church will be highly appreciated. Photos and interesting articles are also welcome. We especially feel lack of news from Africa and Latin America.

If you know anyone who would like to have a copy of this newsletter, please send us his or her name and address.

All correspondence should be addressed to:

Lutheran World Federation
Department of Church Cooperation
LWF Youth Newsletter
P. O. Box 66
1211 Geneva 20
Switzerland



Heartbeat of China's Youth

What is the purpose of life?

China is an ancient country. Yet in fact it is a very young country. It was stated recently that 65% of its population - 630 million - are under 30 years of age. Another estimate is that more than half the total population - 500 million - are under 20.

Among the many stirrings of thought among these young people, three sets of questions have set off a nationwide discussion. The first is, "What is happiness?" This debate was carried by recent issues of Workers' Daily. Another concerns the question whether students should be concerned in politics. It was first raised in the journal of Nankai University in Tianjin and was carried all over the country in the Chinese Youth News-paper. The third was started by a letter from a young woman worker, 23 years of age, to Chinese Youth, a widely circulated periodical which, like other publications in China, is government sponsored. The letter brought 40,000 responses within three months, and gave rise to a continuing debate about the purpose of life. Responses ranged from sympathy to sharp disagreement, and show the extent of public discussion now possible in China, and how similar the problems of Chinese youth are to those of young people in other parts of the world. The following is an abridged translation of the letter.

Comrade Editor:

I am now 23 years old. It should be said that I have just begun to experience life. Yet for me life has lost all its mystery and attraction. I have come almost to its end. I have traveled the path from hope to disappointment and despair. What began with selflessness now ends with egoism.

When I was very young, my mind was filled with beautiful aspirations and fantasies about life in New China. My parents and a grandparent were members of the Communist Party. I was sure I would grow up to be a faithful follower of communism and a member of the Party.

A small pamphlet entitled "How To Be an Upright Person" greatly influenced me. My own idea of life began to take shape. One should live for the betterment of other people. One should be noble-minded and be ready to give up all one has for a worthy cause. I was intoxicated with my own passion for self-sacrifice. I wrote in my diary long passages permeated with revolutionary fervour. I modeled my words and deeds after those of revolutionary heroes.

Soon after I entered primary school, the Cultural Revolution began. It became increasingly violent and out of hand as time went by. It witnessed rival factions resorting to violence to settle their disputes. Houses were ransacked and goods confiscated. Human lives were treated as if they were not worth a straw. In my own family, everyone became quiet and extremely cautious in speech and manners. My grandfather had to deliver his own self-criticism in front of us with great care. Outside, young people were playing cards, smoking, swearing at one another all day. When it was my aunt's turn to go and work in the countryside, I saw her off at the station. Parents of young people were sobbing bitterly. I was totally confused. I began to feel that the world around me was not as bright and sunny as described in books.

My grandfather died when I had just finished junior high school. As a result of a quarrel over money, my mother, who was at that time staying away from home, refused to send me my living expenses. I was forced to drop out of school. It was really a head-on blow. If family relationships could be as disheartening as that, what will relationships among people in society be like?

With the help of schoolmates and the local neighbourhood committee, I was given a post at a small factory and began to earn my own living. In spite of my poignant experiences, I still had some sort of yearning for a communist utopia. Perhaps my family misfortune was just an exceptional case, I reasoned to myself. I was looking forward to leading a new life of my own.

I sought to be a member of the League. Once I made a well-intentioned criticism of one of the Party cadres. On account of his vindictiveness, my admission to the Communist Youth League was held up for years.

I sought friendship. And yet when I committed an error, one of my closest friends, out of her own selfish intentions, informed on me.

I sought love, and was strongly attached to the son of a veteran cadre who was being persecuted. I devoted all my heart to soothing the agonies which he was suffering on account of his father. Little did I expect that when the old man stood up again after the downfall of the Gang of Four, his son would turn his back on me and leave.

In order to find an answer to the meaning of life, I made careful observations of the people and society around me. I began to read voraciously. The writings of Hegel, Darwin, Owen, Balzac, Hugo, Turgenev, Tolstoy, Lu Xin, Cao Yu and Ba Jin could not extricate me from my vexations. I was, however, amazed at the resemblances between people in the real world and characters portrayed by the masters. Many a night, I tossed and turned restlessly in bed, groping desperately for an answer. Later, I calmed down, and became apathetic. Social Darwinism had a point: people are human beings after all! They are governed by the law of human nature. During the critical moments when one has to opt for gain or loss, one chooses according to one's own instincts. Official propaganda about heroes and sacrifices was, therefore, either fabricated or grossly exaggerated. In my mind, I questioned dignified sages, learned scholars, honorable teachers, and respected propagandists. How many of these heroes and revolutionaries are absolutely free from the natural law of survival and of self-interest?

Since then, I have become a person with a dual character. On the one hand, I condemn the mean side of society; on the other, I drift with the tide. My only consolation lies in literature.

It is axiomatic that when one finds a goal in life, one feels energetic and happy. Such enrichment of life totally escapes me now. It seems ironic that, even in the prime of youth, I cannot hold life by the horns. I once visited a Catholic church and observed the mass. The thought of shaving my head and becoming a Buddhist nun has also entered my mind. I have even thought of committing suicide. Indeed, my mind is very much confused. I am in a quandary.

Dear Editor, I have written this letter to you with perplexed feelings. I don't mean this as a panacea to cure myself. If you are bold enough to publish this letter, all the young people in China will know how I feel. I believe the hearts of all young people beat in harmony. Maybe I can get some assistance from them.

May 1980

Pan Xiao

PROBLEMS AND NEEDS OF YOUTH IN ASIA

Last November, in Singapore, the LWF All Asia Conference for Women recognized the following problems and needs of young people in Asia:

- * There is an alarming increase in the percentage of school drop-outs due to political, financial and social reasons.
- * More and more young people are moving from the countryside to the more exciting urban areas.
- * Because of a lack of parental guidance and care, and the shortage of the necessities of daily life, juvenile delinquency seems to be getting worse.
- * Prostitution and the death of parents owing to war and natural disasters lead to a large number of orphans and homeless children.

The participants urged LWF church leaders to seek ways to alleviate these problems. They recommended:

- the establishment of vocational training centres, wherever necessary, to provide technical training leading to employment of youth;
- the provision of education in child/parent relationships and family life development on a continuing basis;
- the development and implementation of regular programs to combat problems related to crisis situations.

LUTHERAN YOUTH MEETING IN THE FEDERAL REPUBLIC OF GERMANY

Some 40 young people from the Lutheran World Federation member churches in the Federal Republic of Germany attended a youth meeting organized by the LWF German National Committee (GNC) in Höchst/Odenwald, January 10-11, 1981.

Dietrich Hasselhorn, of the FRG, a fifth-year student of theology, was one of the participants, and he reports here on the meeting. Before beginning his studies, he spent a year at the Edendale Lay Ecumenical Center in South Africa where he was the only white staff member, and he was recently at LWF headquarters in Geneva for several weeks on a study research project.

DARING TO RAISE QUESTIONS

When the young people came together, the first question that had to be answered was: Why are we here? What have we been brought together for? Considering that almost none of them knew the answer, it was amazing how willingly they had come.

The meeting appeared to have a twofold purpose: to give the young people an opportunity to learn something about the LWF, and at the same time to enable the GNC to discover possible candidates to serve as official youth participants in future LWF events. Let me try to evaluate the extent to which I feel these purposes were fulfilled.

It is only fair to say that before January 10 most of the participants knew very little about the LWF. The only LWF staff member who attended the meeting, Dr. Sibusiso Bengu, of South Africa, Secretary for Research and Social Action in the Community Development Service, gave a highly appreciated introduction to the work and structure of the LWF, a digest of which is presented below. His presence gave an impression of the richness that comes from the sharing of, for example, different cultural backgrounds. Oberkirchenrat Gottfried Klapper, Executive Secretary of the GNC, provided some information on the history of the LWF and shared some personal experiences from 30 years ago. The group felt, however, that approaches which had worked in the past may not provide adequate answers to the questions youth are raising today, for example, those concerning the raison d'être of the LWF as an ecumenical superstructure alongside the World Council of Churches.

It soon became obvious that the participants were reluctant to be merely receivers of input and information. They wanted to discuss some of the questions and issues that were raised. Susanne Kasch, former youth intern in the LWF Department of Studies, emphasized strongly the need to think through more thoroughly the whole concept of youth interns: orientation, exact assignment, responsibility for supervision, etc. During my own six-week stay at the Ecumenical Centre in the LWF Department of Church Cooperation I was able to see that she had a very valid point.

A great deal of attention was given to the role of the LWF in the ecumenical movement, and to LWF involvement in Southern Africa. On the first issue, I think the most urgent question raised was: How and to what extent can the

LWF be of help in our congregational youth groups, for example, in awareness-building at the grass-root level - in "fostering Lutheran interest in, concern for, and participation in ecumenical movements", as Article III.2.d. of the LWF Constitution puts it? How can the gap - from the congregation to the church to the superstructure - be bridged?

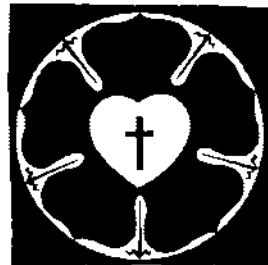
At this point, it was clear that different people had different expectations with regard to the outcome of the meeting. The questions I have mentioned were not sufficiently discussed to enable me to report any answers. Some evaluation should also be made of the opportunities offered the GNC for selecting youth participants, but this is obviously not for me to do.

Let me close with some suggestions for follow-up:

1. The participants should try to meet again on their own on a regional basis to discuss the questions raised in Höchst.
2. The GNC should consider holding a follow-up meeting. Two points come to mind in this connection: a) there should be better preparation (i.e. letters of invitation sent out well in advance; clearer indication to participants of the purpose of the meeting; a screening procedure for selecting participants; an opportunity to read background material before the meeting, etc.); b) there should be more LWF staff representation (for example, one staff member for each sub-group).
3. The LWF should take a closer look at the concept of youth participation in its work, both on a long-term (internship) and a short-term (practical training) basis. This should include investigation of the possibility of appointing a full-time secretary for youth and student work.

THE LWF AND ITS YOUTH PROGRAM

*Presentation by Dr. Sibusiso M. Bengu, member of
the LWF Interdepartmental Youth Task Force,
at the Lutheran Youth Meeting in the FRG.*



What Is the LWF?

The Lutheran World Federation is a free association of 98 member churches which was founded in 1947. It includes 54 million Lutherans throughout the world.

The most important requirement for membership is that a church accept the following doctrinal basis:

The Lutheran World Federation acknowledges the Holy Scriptures of the Old and New Testaments as the only source and infallible norm of all church doctrines and practice, and sees in the Ecumenical Creeds and in the Confession of the Lutheran Church, especially in the unaltered Augsburg Confession and Luther's Small Catechism, a pure exposition of the Word of God. (LWF Constitution, Article II)

This Lutheran world family, however, is characterized by diversity in ways of worship, hymnology, styles of preaching, methods of teaching, modes of mission, forms of administration, sources of support, attitudes towards other believers, the concern for justice, kinds of life-styles, and languages and dialects. The

social, technological, economic and environmental facts of contemporary life - the enormous contrasts in the world between rich and poor, privileged and oppressed, aggressive and passive, dominant majorities and abject minorities - also raise issues, shape attitudes and motivate actions in this world association of Lutheran churches.

Brief History of the LWF

Lutherans in Germany and the rest of Europe were already organizing themselves during the second half of the 19th century, but the Lutheran World Convention was formed only in 1923, and the Lutheran World Federation in 1947. It is significant, I think, that the turning point for Lutherans came with the suffering and losses caused by the 20th century's two world wars. While war was tearing the nations apart, many felt that the Holy Spirit was drawing the churches together. Post-war relief and reconstruction projects, and later the resettlement of refugees brought Lutherans in many countries into new and intensified forms of partnership.

Geneva was a natural choice for the headquarters of the new Lutheran World Federation because its member churches intended to coordinate their activities ecumenically with those of the World Council of Churches, and internationally with governmental and non-governmental agencies located there. Just as the composition of the United Nations has changed over the years as colonies became nations, so the membership of the LWF has changed as missions have become churches. While at the founding Assembly in Lund in 1947, only 8% of the delegates were from Asia, Africa, and Latin America, at the last Assembly in Dar es Salaam in 1977 the proposition had risen to 38%.

The Assembly of representatives of LWF member churches which meets every six years is the Federation's highest authority. Successive Assemblies in Hanover (1952), Minneapolis (1957), Helsinki (1963), Evian (1970) and Dar es Salaam (1977) have reviewed and given direction to the LWF's work. Between Assemblies, this task is performed by the Federation's Officers and Executive Committee. According to its constitution, the functions of the LWF are to:

- a) Further a united witness before the world to the Gospel of Jesus Christ as the power of God for salvation.
- b) Cultivate unity of faith and confession among the Lutheran churches of the world.
- c) Develop fellowship and cooperation in study among Lutherans.
- d) Foster Lutheran interest in, concern for, and participation in ecumenical movements.
- e) Support Lutheran churches and groups as they endeavor to meet the spiritual needs of other Lutherans and to extend the Gospel.
- f) Provide a channel for Lutheran churches and groups to help meet physical needs.

This work is carried on by the LWF General Secretariat (including the Office for Finance, Personnel and Administration), and its Commissions and Departments of Church Cooperation, Studies, World Service and Communication, and also by the Institute for Ecumenical Research in Strasbourg.

The LWF Assembly in Dar es Salaam emphasized the need to involve youth fully in all aspects of the work of the church, and assigned administrative responsibility for youth concerns to the Department of Church Cooperation. However, since all units of the Federation are interested in having youth

participation in their work, an interdepartmental Youth Task Force has been established to advise on how young people can be integrated into LWF activities and to suggest ways of supporting the youth work of member churches. In 1980, the LWF Executive Committee again emphasized the importance of strengthening youth work in the LWF and encouraged the DCC to make available the necessary staff resources for its development.

In the last two years, the LWF concern for youth has taken a number of practical forms.

Provision has been made for two youth interns to work at LWF headquarters at any given time, related to the various departments in rotation. The purpose of these internships is to give representatives of the younger generation an opportunity to become thoroughly acquainted with different aspects of the LWF activities and also to make their own voices heard in the daily work of the staff.

Participation of youth representatives in all Executive Committee and Commission meetings, in Community Development Service Governing Committee meetings, and in the most important consultations organized by the LWF is now a well-established rule. A significant number of young people from Lutheran churches on different continents have already had an opportunity to share in the work of the LWF and to be exposed to the challenges of international cooperation.

Training courses for the leaders of youth work in member churches have been supported, and in some instances - for example the leadership training course held in Malaysia in May 1980 - organized by the DCC. The introduction of the international dimension enriches and broadens the scope of these church-organized training courses. I am sure that those who participate in the international youth consultation scheduled for July 1981 will have an enriching experience. I would like to express the gratitude of the LWF to the German National Committee for agreeing to host this consultation.

Exchange of information on youth work among member churches has been promoted through the publication of a Youth Newsletter and other occasional materials. By means of a questionnaire, information has been gathered on the needs of LWF member churches in the field of youth work.

I hope that the information I have given will inspire you all personally to become involved in the work of the LWF. Through the participation of youth in its work, the Federation will become better equipped to meet the varied needs and challenges of our complex world.

NEW YOUTH INTERN

Mr. Matthias Schmale from West Berlin will be serving as youth intern in the LWF Department of Communication's Information Bureau for a few months this summer. Matthias, who was born in 1962 in Mochudi, Botswana, where his parents were missionaries, has just completed his high school education and intends to study journalism. Since he has spent most of his life in South Africa, he speaks fluent English in addition to his German mother tongue. His main interest is international affairs, with special reference to Africa and the situation of the church in that continent.

While in Geneva, he will be assisting the German and English editors in the field of press evaluation, paying special attention to Third World - and especially African - churches. He will also provide translation assistance.

YOUTH PARTICIPATION IN LWF MEETINGS

Since 1978, young people have participated as resource persons in the various LWF Commission and Executive Committee meetings. The breakdown by continents is as follows:

Europe	13	North America	9
Africa	9	Latin America	7
Asia	8		

Young people who will serve as resource persons in 1981 are listed below:



Commission on World Service, April 21-25, 1981, Tutzing, FRG

Mr. Jadallah Musa Shehadeh	Ostpreussendamm 22 D-1000 Berlin 45 FRG
Mr. Immanuel Zerger	Julius-Kreis-Str. 39a D-8000, Munich 60 FRG

Committee on Communication, April 23-30, 1981, Ayia Napa, Cyprus

Ms. Aida Nasser	Evangelical Lutheran Church in Jordan P.O. Box 14076 Jerusalem Israel
Mr. Laurids Korsgaard	Evangelical Lutheran Church in Denmark Jens Baggesensvej 108 8200 Arhus H Denmark

Commission on Studies, April 30 - May 9, 1981, Geneva, Switzerland

Ms. Tsavakai Zhou	Evangelical Lutheran Church in Zimbabwe P.O. Box 2175 Bulawayo Zimbabwe
Mr. Palmi Matthiasson	Kirkjuvegur 12 Hvarfistanni 530 Iceland

Commission on Church Cooperation, June 5-13, 1981, Chicago and Kenosha, USA

In addition to the two youth consultants, one from Poland and one from the Lutheran Church in America, who will participate in the entire meeting, six young people from the USA and two from Canada have been invited to attend a North America youth consultation prior to the CCC and also to participate in the first part of the Commission meeting in Chicago, June 5-7.

Governing Committee, Community Development Service, July 7-9, 1981, Geneva,
Switzerland

Ms. Tsan-lu Shu

Taiwan Lutheran Church
P.O. Box 1-78
Taipei
Taiwan

Executive Committee Meeting, August 4-13, 1981, Turku, Finland

Mr. Luis Sander

St. Johannsring 87
4050 Basel
Switzerland

Ms. Susanne Kasch

Horlach 10
D-857 Pegnitz
FRG

Ms. Laurie Pangle

356-C, Mayfield
Valparaiso, Ind. 46383
USA

Two more young people will be selected from Asia and Africa.

WORLD STUDENT CHRISTIAN FEDERATION GENERAL ASSEMBLY

For the first time in its 85-year history, the World Student Christian Federation (WSCF) will hold its quadrennial General Assembly in the United States.

Over 200 delegates from member student movements in 95 countries will attend the Assembly, August 11-22, 1981, on the Lone Mountain campus of the University of San Francisco, California. Twenty-five students from the US and Canada will be selected to serve as stewards and will thus experience the international meeting both "up-front" and from "behind the scenes".

Three major purposes for the Assembly have been articulated by the planning committee:

- The preparations for and holding of the Assembly should lead to a public witness to the liberating force of the gospel which cannot be separated from the struggles to make society more human and sustainable.
- The preparations for the Assembly should involve the member movements in a new and creative process of learning on the basis of their concrete experiences.
- The preparations for and holding of the Assembly should concentrate our efforts to rediscover the sense and vocation of the Federation and build new strategies for the 1980's.

Following the WSCF meeting, a national student conference will be held in Berkeley, California, to explore the possibility of re-establishing an ecumenical student movement in the United States.